

THE
DOCTRINE
OF THE
SABBATH.

Delivered in the Act at *Oxon.*

Anno, 1622.

By Dr. PRIDEAUX his Majesties Professor
for Divinity in that Vniversity.

And now translated into English for the
benefit of the common People.

The third Edition.

MARK. 2. 27.

*The Sabbath was made for man, and not man
for the Sabbath.*

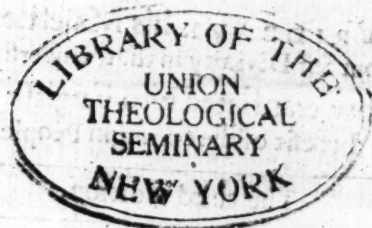


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The Preface of the Translator.
To the Christian Reader.

Of all the Controversies which have exercised the Church of CHRIST, there is none more ancient than that of the Sabbath: So ancient, that it tooke beginning even in the infancy of the Church, and grew up with it. For as wee read in the A^{cts}, There rose up certaine of the Sect of the Pharises, which beleaved, saying, That it was needfull to circumsise the people, and to command them to keepe the Law of Moses; wherof the Sabbath was a part: which in the generall, as the Apostles laboured to suppress, in the first Generall Councell holden in Ierusalem: So did S. Paul, upon occasion of whose Ministry this controversie first began, endeavour what hee could against this particular. Sharply reprovng those which halloved yet the Iewish Sabbath, and observed dayes, and moneths, and times, as if he had bestowed his labour in vaine upon them. But more particularly in his Epistle to the Colossians, Let no man judge you in respect of an holy day, or of the new Moone, or of the Sabbath daies: which were a shadow of things to come, but the body is of Christ. Both which expressions of S. Paul are in this following Discourse produced to this very purpose. Yet notwithstanding all this care, both generally of the

Cap. 15. 5.

Gal. 4. 10, 11.

Cap. 2. 16. 17.

Se^{ct}. 4.

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See Austin de
resib. & Epipha-
nium.

Sett. 2.

3. L. 11.

Apostles, and more especially of S. Paul, to suppress
the error, it grew up still, and had its patrons and
adversours. Ebion and Cerinthus, two of the wret-
chedst hereticks of the primitive times, and after
them Apollinaris, are said to countenance and defend
it; which, doubtlesse made the ancient fathers declare
themselves more fully in it, as a dangerous point; which
seemed to confirme the Jewes in their incredulity, and
might occasion others to make question of our Saviours
comming in the flesh. Hence was it, that Irenæus, Lu-
stin Martyr, Tertullian and Eusebius, men of re-
nowne for learning in the primitive times (three of
the which are cited in the Text of this following dis-
course, and the fourth quoted in the margin) affirm for
certaine, That never any of the Patriarks before Mo-
ses Law, did observe the Sabbath: which question-
lesse they must have done, had that Law been morall,
and dictated by nature, as now some teach us. After-
wards by the opposition made by Epiphanius, in his
Confutation of the heresies of the Ebionites; and by
the resolutions of Theodoret, on the 20. of Ezekiel,
Procopius Gazeus, on the second of Genesis, by
Damascen, and our venerable Bede (which two last
are here also cited, Sett. 2.) concurring with the for-
mer Fathers, all talke and observation of the Jewish
Sabbath vanished utterly; and the Lords day, which
had from the Apostles times beene instituted by the
Church, in the place thereof, was hallowed, without
any rival. Nor doe I finde, but that all superstitious
fancies about that day, were as wholly abrogated, as
the day it selfe. Sawe that Saint Gregory tells us,
how some in Rome were so superstitious in this kinde,
that

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that they would neither worke upon the Saturday, nor so much as wash upon the Sunday. But after, in the darker times, as it is thought by some, Peter de Bruis the founder of the Petrobusians (he was burnt for heresie Anno 1126) began to draw too deep on these lees of Iudaisme; which here our Doctor intimates in the 7. Sect. where he joyues the Petrobusians with the Ebionites, who indeed were Iewish in this point. And possibly, from the remainders of this Doctrin, Fulco a French Priest, and a notable hypocrite, as our King Richard counted him, lighted upon a new Sabbatarian speculation, which afterwards Eustachius one of his associates dispersed in England: I call it new, as well I may. For whereas Moses gave commandment to the Iewes, that they should sanctifie one day onely in the week, viz. that seventh whereon God rested: They taught the people that the Christian Sabbath was to begin on Saturday at three of the clock, and to continue till Sun-rising on the Munday morning: During which latitude of time, it was not lawfull to doe any kinde of worke what ever, no not so much as to bake bread on Saturday for the Sundayes eating; to wash or drie linnen for the morrowes wearing. Yea, they had miracles in shew, pretended to be wrought on such as had not yielded to their doctrine; thereby to countenance the superstitious, and confound the weake. And which was more than this, for the authority of their device, they had to shew a Letter sent from God himselfe, and left prodigiously over the Altar in Saint Simions Church in Golgotha: wherein this Sabbatarian dream was imposed for dooth upon all the world, on paine of diverse plagues

In Rog. Hoveden.

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Anno 1201.

Anno 1200.

Institut. La. cap.
2. Sect. 33.

plagues and terrible comminations, if it were not punctually observed. The letter is at large repeated by Roger de Hoveden; and out of him, as I suppose, by Matthew Paris: who doe withall repeat the miracles, whereby this Doctrin was confirmed. I adde no more but this, that could I either beleeeve those miracles, which are there related: or saw I any now, like those, to countenance the reviving of this strange opinion (for now it is revived and published:) I might perhaps persuade myselfe to entertaine it.

But to proceed. I immediately upon the reformation of Religion in these weslerne parts, the Controversie brake out afresh; though in another manner than before it did. For there were some of whom Calvin speaks, who would have had all dayes alike, all equally to be regarded; (he meanes the Anabaptists, as I take it) and reckoned that the Lords day as the Church continued it, was a Iewish ceremony. Affirming it to crosse the doctrine of S. Paul, who in the Texts before remembred, and in the 14. to the Romans did seeme to them, to cry down all such difference of dayes and times, as the Church retained. To meet which vaine and peccant humour, Calvin was faine to bend his forces; declaring how the Church might lawfully retaine set times for Gods solemne service, without infringing any of Saint Pauls Commandments. But on the other side, as commonly the excesse is more exorbitant than the defect, there wanted not some others, who thought they could not honour the Lords day sufficiently, unlesse they did affixe as great a sanctitie unto it, as the Iewes did unto their Sabbath. So that the change seemed

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to be onely of the day; the superstition still remaining no lesse Iewish, than before it was. These taught, as now some doe, *Moralem esse unius diei observationem in hebdomada*, the keeping holy to the Lord one day in seven, to be the morall part of the fourth Commandement: which doctrine, what else is it, (so hee p̄ceedes, and here the Doctor so repeates it in his third Section) than in contempt of the Iewes to change the day, and to affixe a greater sanctitie unto the day, than those ever did? As for himselfe, so farre was hee from favouring any such wayward fancie, that as Iohn Barclay makes report, he had a consultation once, *de transferenda solennitate Dominica in feriam quintam*, to alter the Lords day from Sunday unto Thursday. How true this is, I cannot say. But sure it is, that Calvin tooke the Lords day to be an ecclesiasticall and humane constitution onely, *Quem vereres in locum Sabbati subrogarunt*, appointed by our Ancestors to supply the place of the Iewish Sabbath: and (as our Doctor tells us from him in his seventh Section) as alterable by the Church at this present time, as first it was, when from the Saturday they translated it unto the Sunday. So that we see, that Calvin here resolves upon three Conclusions: first, that the keeping holy of one day in seven, is not the morall part of the fourth Commandement: secondly, that the day was changed from the last day of the week unto the first, by the authoritie of the Church, and not by any divine Ordinance: and thirdly, that the day is yet alterable by the Church, as at first it was.

1b. Sect. 34.

Paren. l. 1. cap. ult.

Instit. l. 2. cap. 8. Sect. 34.

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Neither was hee the onely one that hath so determined. For, for the first, that to keepe holy one day of seven, is not the morall part of the fourth Commandement, our Doctōr hath delivered in the third Section, that not Tostatus onely, but even Aquinas, and with him all the Schoolemen, have agreed upon it. Nor was there any that opposed it in the Schooles of Rome, that I have met with, till Catharinus tooke up armes against Tostatus: affirming, but with ill successe, that the Commandement of the Sabbath was imposed on Adam in the first Cradle of the world; there where the Lord is said to blesse the seventh day and sanctifie it. which fancie, by our Author is rejected, and the opinion of Tostatus justified against him, though he name him not. As for the Protestant Schooles, besides what is affirmed by Calvin, and seconded by the Doctōr in this following Discourse; this seemes to be the judgement of the Divines of the Low-Countries. Francisc. Gomarus, one knowne sufficiently for his undertakings against Arminius, published Anno 1628. a little Treatise about the Originall of the Sabbath, and therein principally canvassed these two Questions: first, whether the Sabbath were ordained by God, immediately on the Creation of the World: the second, Whether all Christians are obliged by the fourth Commandement, alwayes to set apart one day in seven, to Gods holy worship: both which hee determines negatively. And Doctōr Ryvet, one of the foure Professors in Leiden, although he differs in the first, yet in the second, which doth most concerne us Christians, they

Gm. 2.

Self. 3. & 7.

Gomarus. defensio
sentent. c. 10.

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they agree together: affirming also jointly, that the appointing of the Lords day for Gods publike service, was neither done by God himselfe, nor by his Apostles, but by the authoritie of the Church. For Seconds, Gomarus brings in Vatablus, and Wolfgangus Musculus; and Ryvet toucheth the authoritie of our Doctor here. For so Gomarus, in the assertion and defence of the first opinion against this Ryvet; De quibus etiam Cl. & Doct. D. Prideaux in Oratione de Sabbato consensionem extare, eodem iudicio [by Ryvers information] libenter intelleximus. I will adde one thing onely, which is briefly this. The Hollanders, when they discovered Fretum le Maire, Anno 1615. though they observed a most exact account of their time at Sea; yet at their coming home, they found, comparing their account with theirs in Holland, that they had lost a day; that which was Sunday to the one, being Munday to the other. Which of necessity must happen, as it is calculated by Geographers, to those that compass the World from West to East: as contrarie, they had got a day, had they sailed it Eastward. And now what should these people doe when they were return'd? If they must sanctifie precisely one day in seaven, they must have sanctified a day apart from their other countrey-men, and had a Sabbath by themselves; or to comply with others, must have broken the Morall Law, which must for no respects be violated. See more hereof at large in Carpenters Geogr. p. 237. &c.

Next for the second Thesis, that the alteration of the day is onely an humane and Ecclesiastical

Investig. Sabb.
cap. 4.

cap. 10.

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call Constitution, the Doctor sheweth in the fifth Section, the generall consent of all sorts of Papists, Iesuits, Canonists, and Schoolmen; of some great Lutherans by name; and generally, of the Remonstrant or Arminian Divines in their Confession: whose tendries in this point, we may conceive with reason not to be different from the doctrine of the Belgick Churches; in that the foure Professors of Leiden, in their Examination or Review of that Confession, have passed them over without note or opposition. To these besides, are added divers of our owne; & c. nostris non pauci, as he speaks it in the generall; i. e. as I conceive his meaning, such as are neither of the Lutheran nor Arminian partie. Of which, since hee hath instanced in one particularly, I will make bould to borrow two or three Testimonies out of the Treatise of Gomarus, before remembred. And first he brings in Bullinger, who in his Comment on the first of the Revelation calls it Ecclesiæ consuetudinem, an Ecclesiasticall Ordinance; and after addes, Sponte Ecclesiæ receperunt illam diem, &c. The Church did of its owne accord agree upon that day, for wee reade not any where that it was commanded. Next Ursinus, telling us that God had abrogated the Iewish Sabbath; addes presently, that he left it free unto the Church, aliorum dies eligere to make choyce of any other day to be selected for his service; and that the Church made choice of this, in honour of our Saviours Resurrection. Zanchius affirms the same. Nulibi legimus Apostolos, &c. We reade not any where (saith he) that the Apostles did command this

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this day to be observed in the Church of God ; onely we find what the Apostles and others of the faithfull used to doe upon it, *liberum ergo reliquerunt* : which is an argument, that they left it wholly unto the disposition of the Church. Aretius, Simler, Dav. Paræus, and Bucerus, which are all there alledged, might be here produced, were not these sufficient ; Adde hereunto the generall consent of our English Prelates the Archbishops of our reformation in the time of King Edward the sixth ; who in the Act of Parliament about keeping holy dayes, have determined thus, together with the rest of that grand assembly ; viz. Neither is it to be thought that there is any certaine time, or definite number of dayes, prescribed in holy Scripture, but that the appointment both of the time and also of the number of the dayes, is left by the authoritie of Gods Word, to the liberty of Christs Church, to be determined and assigned orderly in every Country by the discretion of the Rulers and Ministers thereof, as they shall judge most expedient to the true setting forth of Gods glory, and edification of the people. *which preamble is not to be understood of holy dayes, or of Saints dayes onely (whose being left to the authoritie of the Church was never questioned, but of the Lords day also : as by the body of the Act doth at full appeare ; for so it followeth in the Act :* Be it therefore enacted that all the daies hereafter mentioned shall bee kept, and commanded to bee kept Holy-dayes, and none other, that is to say, all Sundayes in the

Anno 5. and 6.
of Edward 6.
cap. 3.

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yeere, the dayes of the Feast of the Circumcision of our Lord IESVS CHRIST, of the Epiphany, of the Purification of the Blessed Virgin, &c.

Last of all, for the third and last conclusion, that still the Church hath power to change the day, our Doct^ror, in the seventh Section, brings in Bullinger, Bucer, Brentius, Ursinus, and Chemnitius, aliisque nostris, with divers others not named particularly, as they are, which thinke no otherwise thereof than Calvin did, and shewes by what distinction Suarez, though otherwise no friend unto the men, doth defend their doctrine: now as the doctrine was, such also is the practise of those men and Churches devoid of any the least suspicious rigour; esteeming it to be as a day left arbitrary, and therefore open to all honest exercises and lawfull recreations; by which the mind may be refreshed, and the spirits quickened. Even in Geneva it selfe, according as it is related in the enlargement of Boterus by Robert Iohnson, All honest exercises, shooting in Peecces, Long-Bowes, Crosse-Bowes, &c. are used on the Sabbath day, and that both in the mornings, before and after the Sermon; neither doe the Ministers finde fault therewith, so that they hinder not from hearing of the Word at the time appointed. Dancing indeed they do not suffer; but this not in relation to the Sunday, but the Sport it selfe, which is held unlawfull, and generally forbidden in the French Churches. which strictnesse, as some note, considering how the French do delight in dancing hath beene a great hinderance to the growth of the reformed Religion in that Kingdome.
which

*Heylins Geogr.
¶ France.*

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Which being so, the judgement and the practise of so many men, and of such severall perswasions in the controverted points of the Christian faith, concurring so unanimously together: the miracle is the greater, that wee in England should take up a contrary opinion, and thereby separate our selves from all that are called christian. Yet so it is, I skill not how it comes to passe, but so it is, that some amongst us have reviv'd againe the Iewish Sabbath, though not the day it selfe, yet the name and thing. Teaching that the Commandement of sanctifying every seventh day, as in the Mosaicall Decalogue, is naturall, morall, and perpetuall; that whereas all things else in the Iewish Church were so changed that they were cleane taken away; this day (meaning the Sabbath) was so changed, that it still remaineth: and lastly, that the Sabbath was not any of those ceremonies which were justly abrogated at Christs comming. All which positions are condemned for contrary to the Articles of the Church of England: as in a Comment on those Articles, perused and by the lawfull authority of the Church allowed to bee publike, is most cleere and manifest. which Doctrinals though dangerous in themselves, and different from the judgement of the ancient Fathers, and of the greatest Clerks of the latter times, are not yet halfe so desperate, as that which followeth thereupon, in point of practise. For these positions granted, and entertained as orthodox, what can we else expect, but such strange paradoxes, as in consideration of the premises, have beene delivered from some Pulpits in this King-

Rogers on the
Articles Art. 7.

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UNION THEOLOGICAL SEMINARY
New York

Id. in the Pre-
face to the Ar-
ticles.

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Kingdome; *As viz.* That to doe any servile worke or businesse on the Lords day, is as great a sinne, as to kill a man, or commit adultery; *that* to throw a Bowle, to make a Feast, or dresse a wedding dinner on the Lords day, is as great a sinne, as for a man to take a knife and cut his childes throat; *that* to ring more Bells than one on the Lords day, is as great a sinne as to commit murder. *The Author which reports them all, was present when the breacher of the last position was convented for it. And I beleeeve him in the rest: The rather, since I have heard it preached in London, that the Law of Moses, whereby death temporall was appointed for the Sabbath-breaker, was yet in force; and that who ever did the workes of his ordinary calling on the Sabbath day, was to dye therefore. And I know also, that in a Towne of my acquaintance, the Preachers there had brought the people to that passe, that neither baked nor rost-meat, was to bee found in all the Parish for a Sundayes dinner throughout the yeere. These are the ordinary fruits of such dangerous Doctrines; and against these and such as these, our Author in this following Treatise doth addresse himselfe, accusing them that entertaine the former Doctrinalls, everywhere, of no lesse than Iudaisme, and pressing them with that of Austin, that they who literally understand the fourth Commandement, doe not yet favour of the Spirit, Section the third.*

This when I had considered, when I had seriously observed how much these fancies were repugnant both to the tendries of this Church, and judgements of all kinde

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kinde of Writers, and how unsafe to be admitted; I thought I could not goe about a better worke, than to exhibite to the view of my deare Countrymen this following Treatise; delivered first, and after published by the Author in another Language. The rather since of late the clamour is encreased, and that there is not any thing now more frequent in some Zelous mouthes, (to use the Doctors words) than that the Lords day is with us licentiously, yea sacrilegiously prophaned, Section the first. To satisfie whose scruples, & give content unto their minds, I doubt not but this following Discourse will be sufficient: which for that cause I have translated faithfully, and with as good propriety as I could: not swerving any where from the sense; and as little as I could, from the phrase and letter. *Gratum opus Agricolis*; a worke, as I conceive it, not unsutable to the present times: wherein, besides those peccant fancies before remembred, some have so far proceeded, as not alone to make the Lords day subject to the Iewish rigours; but to bring in againe the Iewish Sabbath, and abrogate the Lords day altogether. I will no longer detaine the Reader from the benefit he shall reape hereby: only I will crave leave, for his greater benefit, to repeat the summe thereof; which is briefly this: First, that the Sabbath was not instituted in the first Creation of the World, nor ever kept by any of the Ancient Patriarkes, who lived before the Law of Moses: therefore no Morall and perpetuall Precept, as the others are, Sect. 2. Secondly, that the sanctifying of one day in seven, is Ceremoniall onely, and obliged the Iewes; not Morall, to oblige us Christians to the
C like

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like observance, Sect. 3. & 4. Thirdly, that the Lords day is founded onely on the authoritie of the Church, guided therein by the practice of the Apostles; not on the fourth Commandement, (which he calls a scandalous Doctrine, Sect. 7.) nor any other expresse authoritie in holy Scripture, Sect. 6. & 7. Then fourthly, that the Church hath still authoritie to change the day, though such authoritie be not fit to be put in practise, Sect. 7. Fifthly, that in the celebration of it, there is no such cessation from the workes of labour required from us, as was exacted of the Iewes; but that we lawfully may dresse Meats, proportionable unto every mans estate, and doe such other things as be no hindrance to the publike Service appointed for the day, Sect. 8. Sixtly, that on the Lords day all Recreations whatsoever are to be allowed, which honestly may refresh the spirits, and encrease mutuall love and neighbourhood amongst us; and that the names whereby the Iewes did use to call their Festivals (whereof the Sabbath was the chiefe) were borrowed from an Hebrew word, which signifieth to dance, and to be merrie or make glad the countenance. If so: if all such Recreations as encrease good neighbourhood: then Wakes, and Feasts, and other Meetings of that nature. If such as honestly may refresh the spirits; then Dancing, Shooting, Wrastring, and all other Pastimes, not by Law prohibited, which either exercise the body, or revive the mind. And lastly, that it appertaines to the Christian Magistrate to order and appoint what Pastimes are to be permitted, and what are not, (obedience unto whose commands, is better far then sacrifice.

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fice to any of the Idols of our owne inventions:) not unto
 every private person, (or as the Doctors owne words
 are) not unto every mans rash zeale, who out
 of a Schismaticall Stoicisme (debarring men
 from lawfull Pastimes) doth incline to Iudaisme,
 Sect. 8. Adde, for the close of all, how doubtingly our
 Author speaks of the name of Sabbath, which now
 is growne so rife amongst us, Sect. 8. Concerning which
 take here that notable Dilemma of Iohn Barklay,
 the better to incounter those who still retain the name,
 and impose the rigour: *Cum porro istum diem pleriq;
 Sectariorum Sabbathum appellant.* What is the
 cause (saith hee) that many of our Sectaries call
 this day the Sabbath? If they observe it as a
 Sabbath, they must observe it, because God res-
 ted on that day: and then they ought to keepe
 that day whereon God rested; and not the first,
 as now they do, whereon the Lord began his la-
 bours. If they observe it as the day of our Savi-
 ours resurrection, why doe they call it still the
 Sabbath; seeing especially that Christ did not
 altogether rest that day, but valiantly over-
 came the powers of death? This is the sum of all:
 and this is all I have to say unto thee (Good Chri-
 stian Reader) in this present businesse. God
 give thee a right understanding in
 all things, and a good will to
 doe thereafter.

Paren. l. i.
 cap. ult.

THE
DOCTRINE
OF THE
SABBATH.

OR,

A Speech, delivered in the
Act at Oxon. at the pro-
ceeding Doctors,

CHRIST. GREENE.
IO. TOLSON.
Of } THO. JACKSON.
THO. BENSON.
IO. HARRIS.

In the yeere of CHRIST, 1622.
touching the Sabbath.

LEVIT. 9. 30.

*Thou shalt keepe my Sabbath, and reverence my
Sanctuarie: I am the Lord.*



OF THE SABBATH.

SECT. I.



Y^e annuall taske (*learned and
courtious Auditors*) is (as
you see) returned againe:
whereto being bound (as
I may say) like *Titius* unto
Caucasus, I must of necessitie expose my
selfe to so many *Vultures*. *Divinitie* to-
sed with so many stormes, and by her
owne unworthily handled, hath not
(which was much feared) as yet miscar-
ried. Behold I and the sonnes which God hath
given mee. And though shee doe not
glory, as before shee hath done, of a nu-
merous issue; yet shee is comforted with
these few, whose modestie doth promise
to supply that want, and hide her na-
kednesse. It is my Office (as you know)

Heb. 2.

according to the custome of this place, honestly to dismiss them hence, being now furnished and provided; after all their labours. And being it is the *seventh* yeere, since I first attained unto this place; and that there want not some litigious differences about the *Sabbath*, which have of late disturbed the quiet of the *Church*: I hope it will not seeme unseasonable, (*Fathers and Brethren*) to speake unto you somewhat of this argument, and therein rather to explode their errors, who either seeme to tend, on the one side to *Atheisme*, or on the other side to *Judaisme*, than any way to brand their persons. And that our following discourse may issue from the purer Fountaine, we will derive it from the 19. of *Levit. v. 30.* (which doubtlesse, for the greater certaintie thereof, is againe repeated, *cap. 26. v. 2.*) *Yee shall keepe my Sabbaths.* Now for the first word *Sabbath*, the learned in the *Hebrew* Language derive it not from שבת, which being interpreted, is *Seven*; but from שבת, which signifieth to *cease*, *leave off*, or *rest* from labour: and seemes to have affinity with

with שבת, to sit downe, and חבד, to adore, and praise; All which doe intimate unto us, as well the use of the Sabbath, as the duties also of all those who are bound to keepe it. It is not my intent to lay before you such further *Etymologies*, as either are afforded us from *Plutarch*, and the rest of *Greece*; who fetch it from Σαβάζειν, to triumph, dance, or make glad the countenance: or from Σαβδος, a surname of *Bacchus*; or at the least, some sonne of his, in *Cælius Rhodiginus*, (whence *Bacchus Priest* are frequently called *Sabbi Menades*, or *Sallians*, in ancient Authors:) nor from Σαββή, which is the *Spleene*; from the distempers of the which (as *Giraldus* thinks) the *Jewes*, though very much thereunto inclined, were that day released: nor last of all, from any foule disease in the privie parts, by the *Ægyptians* called *Sabba*: which *Fl. Iosephus* worthily derides in his second Booke against *Appion*. It is well known from what corrupt Channell these derivations have beene drawne by the elder *Jewes*, who by their *Bacchanalian Rites*, gave the World
just

*Sympos. l. 4. sub
finem.*

Lib. 7. cap. 15.

*De annu &
mensibus.*

Levit. 25.

Cap. 3.

just occasion to suspect, that they did consecrate their *Sabbath* unto *Revels* rather, than *Gods service*. As for these *Sabbaths*, they either were the *Weekly Sabbaths*, or those which in the *Scripture* are called *Sabbaths of yeeres*: and these againe, either each *seventh yeere*, in the which the *Earth* lay fallow; or every *fiftieth yeere*, called otherwise the *Yeere of Iubile*; wherein each man returned againe to his owne Possession, and Inheritance, as the *Law* appointed. There were at least five other meanings of this word, in *holy Scripture*; of which, consult *Hospinian* in his *Booke de festis Iudaeorum*. But for the *Weekly Sabbath* mentioned in the *Decalogue*, being it is become to many a *Rocke of offence*; it will not happily be unwelcome to the wavering mind, so to determine of the *Point*, that they may have something whereupon to *fasten*. There is not any thing now more frequent in some *Zelots* mouthes, than that the *Lords day* is with us *licentiously prophaned*: the fourth *Commandement* produced, and expounded
literally;

literally; as if it did as much oblige us *Christians*, as once the *Iewes*. And to this purpose, all such *Texts* of the Old Testament, which seeme to presse the rigorous keeping of that day, are alledged at once: and thereupon some men most *superstitiously* periwaded, neither to kindle fire in the Winter time, wherewith to warme themselves; or to dresse Meat for sustentation of the poore; or such as these: which trench not more upon the bounds of *Christian liberty*, than they doe breake the bonds of *Christian charity*. Not so much therefore to abate their zeale, but (if it may be done) to direct it rather; I shall in brieft, and as the time will give me leave, handle especially these three things about the Sabbath: First, the *Institution*; secondly, the *Alteration* of it; and thirdly, the *Celebration* of the same: That these my *Sonnes* (together with the rest) may know the better, how carefully they are to walke in this doubtfull Point: neither diverting on the left hand, with the *prophaner sort* of people; nor madly

wandering on the right, with brain-sicke persons.

SECT. II.

2

Argon. Instit. Moral. part. 2. q. 3.

Hosspin. de Fest. Ethm. & Ind. l. 3. cap. 3.

And first, the *Institution* of the Sabbath is generally referred to *God*, by all who are instructed by the Word of *God*, that he created all things, and hath since governed the same. But touching the *originall* of this *Institution*, and *promulgation* of the same, it is not yet agreed upon amongst the Learned. Some fetch the *originall* thereof from the *beginning* of the *World*, when *God* first *blessed* the *seventh* day, and *sanctified* it. Whence well this question may be raised; *Whether before the publishing of Moses Law, the Sabbath was to be observed by the Law of Nature?* They which are commonly more apt to say any thing, than able afterwards to prove it; maintaine affirmatively, that it was. For what say they, It is not all one, to *bless* and *sanctifie* the *seventh* day, in the beginning of the *World*, as to impose it then

then on the posteritie of *Adam*, to be blest and sanctified? If all the rest of the *Commandements* flow from the Principles of *Nature*, how is this excluded? Can wee conceive, that this onely *Ceremoniall Law* crept in, wee know not how, amongst the *Morals*? Or that the Prophet *Moses* would have used such care in ordering the *Decalogue*, onely to bring the *Church* into greater troubles? Adde hereunto, that *Torniellus* thinkes it hardly credible, that *Enosh* should apart himselfe from the sonnes of *Cain*, to call upon the Name of the Lord, without some certaine and appointed time for that performance. Nor were the frequent Sacrifices, as *Calvin* thinkes, performed by *Abraham*, and the other *Patriarkes*, without relation to this day. Tell me (say they) who can, Wherefore, before the publication of the Law of *Moses*, there fell no *Manna* on the seventh day? Had not the Sabbath, according to Gods first example, beene kept continually, from the foundations of the World? These are indeed such arguments, as make a faire flourish, but

Annal. sacri ad diem 7.

In Exod. ad Præcept. 4.

conclude nothing. *Tertullian*, a most ancient Writer, maintaines the contrarie: *Doceant ADAM Sabbatizasse, aut ABEL hostiam Deo sanctam offerentem, &c.*
 " *Let them (sayth hee in a particular*
 " *Tract against the Iewes) assure mee,*
 " *if they can, that ADAM ever kept*
 " *the Sabbath; or ABEL, when hee of-*
 " *fered unto God his accepted Sacrifice,*
 " *had regard thereof; or that NOAH*
 " *kept the same, when hee was busied in*
 " *preparing of the Arke, against the De-*
 " *luge; or finally, that ABRAHAM in*
 " *offering his sonne ISAAC; or that MEL-*
 " *CHISEDEC, in execution of his Priest-*
 " *hood, tooke notice of it. So hee. Be-*
 sides, *Eusebius* doth by this argument, maintaine the ancient *Patriarkes* to have beene *Christians* (as wee are) in very truth, though not in name; because that neyther they nor wee observed the Sabbath of the Iewes, *Hist. lib. 1. cap. 4.*
 And thereupon it is affirmed by *Iustin Martyr*, in his Dialogue with *Trypho*, and *Bede* in his *Hexameron*, that many of those former times were renowned for

V. Damasc. fid.
Orth. l. 4. c. 24.
Irenaeum, l. 4. 30

for sanctitie, which neither kept the Sabbath, or were circumcised. Which also is expressly held by *Abulensis*. It is true, that *Torniellus* doth collect from these words of *I O B*; *Where wast thou when I layed the foundations of the Earth, when the morning Starres sung together, and all the sonnes of God shouted for joy? I O B. 38. 4, 7.* that in the accomplishment of the Creation, the *Angels* did observe the Sabbath. But then hee addes, That the observance of it heere upon the Earth, was not till many Ages after. It is true, that *Calvin* hath affirmed, That it may probably bee conjectured, that the sanctification of the Sabbath was before the Law. But many of our later Writers are not therewith satisfied: And therefore it concernes them who maintaine the Affirmative, to make it good by Texts of Scripture.

In Gen. 2. 9. 4.

Ad diem 7.
scilicet. 2.In Exod. ad
Præcept. 4.

SECT. III.

In Gen. cap. 2.
2. 4.

3 For what *weake proofes* are they, which before were urged: *God blessed the seventh day, and sanctified it*; therefore hee then commanded it to bee kept *holy* by his people? *Moses*, as *Abulenſis* hath it, ſpake this by way of *anticipation*; rather to ſhew the *equitie* of the *Commandement*, than the *originall*. *Enoſh* might call upon the *Lord*, and *Abraham* offer *sacrifice*, without relation to a *ſet* and *appointed time*; oftner, and ſeldomer, as they had occasion. And as for the not falling of the *Mannab* on the *Sabbath* day, this rather was a *preparation* to the *Commandement*, than any *promulgation* of it. For put the caſe, that *Iacob* on the *Sabbath* had neglected *Labans* Flockes; and that the *Iſraelites* under *Pharaoh*, had not made up their *Tale* of *Bricks*; neyther had he eſcaped a *chiding*, nor they the *insolent furie* of their *Task-maſters*. And now, according to the *Principles* of theſe *Sabbatarians*, what would you counſaile them to doe? Did they
observe

observe the Sabbath; they were sure of punishment from man: Did they neglect it; they were sure of vengeance from the Lord. Vnto such straits are they reduced, who would impose the Sabbath, as a perpetuall Law of Nature, upon the consciences of their poore brethren. Some men (perhaps) will say, That as the Fathers before Moses, had Gods Word amongst them, although not written; and that it was committed unto writing, when as their severall Families were growne into a Nationall, and a settled Church: even so the Sabbath had a voluntarie observation, from the first Benediction of the same, in private houses; which after, when the Church was growne, and released from bondage, was imposed thereon, as a Commandement. Suppose it so: Yet still the observation of it, is founded on the fourth Commandement; which, whether it bee Naturall and Morall, or else Ceremoniall, wee must consider more distinctly: For that a meere and perishing Ceremonie should equally be ranked amongst Morall

Calv. Instit. lib. 2.
cap. 8.
Zanch. Tom. 4.
l. 1. c. 19.

In Exod. 20.
q. 11.

2. 2. q. 122.
art. 4.

all duties, which are alwayes binding, seemes (at the first sight) not to stand with reason. Therefore it is resolved on by the wiser sort, that there is in the *fourth Commandement* something *Morall*, and some things *Ceremoniall*; the circumstances *Ceremoniall*, but the substance *Morall*. It is, as *Abulensis* hath it, a Dictate of the Law of *Nature*; that some set time bee put apart for Gods holy worship: but it is *Ceremoniall* and *Legall*; that this worship should bee restrained eyther to one day of *seven*, or the *seventh day* precisely from the *Worlds Creation*. A time of *Rest*, is therefore *Morall*; but the *set time* thereof, is *Ceremoniall*: Which is confessed by those who have stood most on this *Commandement*, and urged it even unto a probable suspicion of *Judaisme*. *Aquinas* also so resolves it: and (which is seldom seene in other cases) the *Schoolemen* (of what Sect soever) say the same. Whereby wee may perceive, in what respects the *Fathers* have sometimes pronounced it to bee a *Ceremonie*, and

and a Shadow, and a Figure onely. Three things hath Calvin noted in it, of *perpetuall observation*: first, *Rest from labour* at some certaine and appointed time, that God the better may worke in us: secondly, *holding of publike meetings* and assemblies, for the exercise of religious duties: thirdly, the *ease and recreation* both of our *Servants* and our *Cattell*, which otherwise would be tyred with continuall labour. And three things also are alledged by *Abulensis*, to prove it an unstable and an alterable *Ceremonie*: First, the determining of the day to bee one of *seven*, or the *seventh day* precisely from the Worlds Creation; next, the commencement and continuance thereof, from Evening unto Evening; and lastly, the precise and rigid keeping of it, in not *kindling fires*, and such like. Which, howsoever they bee true, and distinctly shew, what still pertaines to us in *sanctifying* the *Lords day* aright, and what is abrogated by *Christs* comming: Yet since the Word affords them not, they rather seeme to

*Instit. l. 2. cap. 8.
sect. 28.*

Vbi supra.

set downe somewhat of their owne,
 than produce any thing from *Scripture*.
 For granting all that hath beene said,
 yet I will looke upon the Text apart,
 and aske precisely, what it commands
 us. First, there presents it selfe in the
 very front, the *sanctifying* of the Sab-
 bath. What Sabbath? The *seventh* day.
 How reckoned? From the first of the
Creation: But this falls just upon the
 day of the *Jewish Sabbath*: And so to
 urge this *Commandement* for keeping of
 the *Lords day*, is to bring in *Iudaisme*.
 Whence truly said Saint *AUSTIN*,
Quisquis diem illum observat, sicut litera so-
nat, carnaliter sapit; Hee that observes
 that day, according to the literall sense,
 is but carnally wise. They therefore
 are but idly busied, who would so
 farre enlarge the Sabbath, or seventh
 day in this *Commandement*; as to in-
 clude the *Lords day* in it; or so to or-
 der their account, as that the Sabbath
 of the *Jewes* should fall jumpe with
 ours. As if their were an end of *Chri-*
stian Congregations, in case they were
 not

not borrowed from the *Iewish Synagogue* ;
or that the institution of the *Lords day*
were of no effect, were it not streng-
thened and supported by the *fourth Com-*
mandement. *Calvin* is very round with
“ the like *false-teachers*: Such men (saith
“ hee) as idly thinke the observation of
“ one day in seven to be the *Morall part*
“ of the *fourth Commandement* ; what doe
“ they else, but change the day, as in dis-
“ honour of the *Iewes*, retaining in their
“ mindes the former sanctitie thereof? And
“ there unto he addes: And certainly
“ wee see what dangerous effects they have
“ produced from such a Doctrine ; those
“ which adhere to their instructions, having
“ exceedingly out-gone the *Iewes*, in their
“ grosse and carnall Superstitions about the
“ Sabbath. But this, the changing of
the Sabbath to the *Lords day* (which is
next in order to be handled) will more
clearly manifest.

Instit. l. 2. cap. 8.
sect. 34.

SECT. IV.

4

Thus have wee found the *institution* of the *Iewish Sabbath* in the fourth *Commandement*, confirmed by the example of *God* himselfe; and wee have also noted, what is to be retained therein, as *Morall*: it now remaineth to see, what there is in it *Ceremoniall*, and how abrogated. For if this bee not made apparant, and by evident proofes; the *Conscience* would bee *wavering*, and relapse at last to *Judaisme*. For who (almost) would not thus reason with himselfe? I see a *Precept*, ranked amongst other *Morall Precepts*, which doth command mee to observe the *seventh day* precisely, from the *first Creation*: and since the others are in *force*, why is not this? It neyther fits the *Church*, nor mee, to repeale the *Law* of *God*; at our discretions; but rather to obey his pleasure. What then advise wee to be done? Not as some doe; who urge the words of this *Commandement*

dement so farre, till they draw blood in
 stead of comfort. Our Saviour best re-
 solves this doubt, saying; *The Sabbath*
was made for man, and not man for the
Sabbath: and that the Sonne of man was
Lord of the Sabbath; and therefore had
 authoritie to *change it*, for mans grea-
 ter profit: as the Glosse notes it, out of
 Bede. But heere it is objected, That
Christ came into the World, not to destroy
the Law, but to fulfill it. To which, wee
 say with the Apostle: *Doe wee destroy*
the Law by Faith? God forbid: wee
 confirme it rather. *Christ* then hath
 put away the shadow, but retained the
 light, and spreads it wider than before;
 shewing thereby, the excellent harmo-
 nie betweene the Gospel and the Law.
 Saint Paul, *Rom. 14.* and *Gal. 4.* doth
 generally taxe the *Iewish* observation of
dayes and times; particularly hee shew-
 eth us, that the Sabbath is *abrogated,*
Coloss. the second: Let no man judge you
(sayth hee) in meates and drinkes, or in
respect of an holy day, or of the Sabbath,
which were the shadow of things to come;

Marc. 2. 27.

Matth 5.

but the body is of CHRIST. Let no man judge you ; i. e. Let none condemne you, if you keepe them not : because those shadows altogether vanished, at the rising of the Sunne of Righteousnesse. As therefore Nature requires Meates and Drinkes ; but for the choyse thereof, wee are left free, to Christian libertie : So Reason tells us, that there must be some certaine time appointed for Gods publike service ; though from the bondage and necessitie of the Iewish Sabbath, wee are delivered by the Gospel. Since then wee see the abrogation of the Iewish Sabbath ; let us consider, by what right the Lords day hath succeeded in the place thereof : Wherein I must of force passe over many things, which are at large discussed by others. For to what purpose should I fall upon the Anabaptist, the Familist, and Swensfeldian ? who making all dayes equall, and equally to be regarded ; in stead of Christian libertie, would bring into the Church an Heathenish licentiousnesse : Or else exclaime against the Sabbatharians

Antarians of this Age, who by their Sabbath-speculations would bring all to Judaisme. Iosephus tells us of a River in the Land of Palestine, that is called Sabbaticus; which being drie fixe dayes, doth on the seventh fill up his Channell, and runne very swiftly. Contrarie, Plinie; that it runnes swiftly all the fixe dayes, and is drie onely on the seventh. Baronius takes Iosephus part. The Rabbins (who would prove from hence their Sabbath) take part with Plinie. Plainely Baronius was deceived, as Casaubon hath truely noted, by a corrupt Copie of Iosephus. But howsoever, for the Rabbins, they are thus silenced by Galatinus. *Si fluvius ille dum erat, &c.* "In case (sayth hee) that River whiles
 "it was in being, was a good argument
 "that the Iewish Sabbath was to bee obser-
 "ved; now, since there is no such River
 "extant, it is a better argument, that their
 "Sabbath is not any where to be regarded.
 Our fanaticke and peevish spirits it were best to send, to make inquirie for this River; while in meane time wee doe
 unfold,

De bello Iudaic.
 l. 7. cap. 24.

Natur. Hist. l. 31.
 cap. 2.

Anno 31. n. 38.

Exerc. 15. sect.
 20.

Lib. 1. cap. 9.

unfold, and for as much as in us is, compose the *Differences*, which have beene raysed in this Point, amongst *wiser heads*.

SECT. V.

5 They then which are perswaded, that the *Lords day* succedes in place of the *Iewish Sabbath*, affirme it eyther as established by the *Law of God*, and of *Divine authoritie*; or introduced by *Eccllesiasticall constitution*. They which pretend the first, eyther derive their arguments more *weakely*, from the *Old Testament*; or else more *warily*, from the *New*: And from the *Old Testament* they produce two arguments; one, borrowed from the *sanctification* of the *seventh day*, in the *first Creation* of the *World*; the other, from the *institution* of the *Sabbath*, in the *fourth Commandement*. Of those which build upon the *constitution of the Church*, some doe affirme it *absolutely*; as doe the *Papists* and *Arminians*.

minians; as may bee made apparant out of the *Iesuites*, *Canonists*, and *Schoole-men*, and the Confession of the *Remonstrants*. To whom adde *Brentius*, on *Levit.* 23. *Chemnitius*, in his *Common Places*, and of our owne *Writers*, not a few. Others so fortifie and corroborate this *Constitution Ecclesiasticall*, as if the *Church* did onely publish and continue that, which by the *Apostles* was first ordered. But (as it seemeth to mee) these Differences are of no great moment: save that the first Opinion inclines too much to *Iudaisme*; and doth too much oppugne (whither more *impudently*, or more *ignorantly*, that I cannot say) the received Opinion of *Divines*. For who knowes not that common Principle of the *Schoole-men*, out of the seventh unto the *Hebrewes*: The Priesthood being changed, there is made of necessitie a change also of the Law? Whence they conclude, That at this day the *Morall Law* bindeth not, as it was published and proclaimed by *Moses*; but as at first it appertained no lesse unto the *Gentiles*,

F

than

Bellar. de cult.
Sanct. l. 3. c. 11.
Estius in 3. Sent.
d. 37. sect. 13.

Pos. 12.

Tom. 4. l. 1. c. 11.

than the *Iewes*; and afterwards, was explained and confirmed by *Christ*; in his holy Gospel. *Zanchius* doth strongly prove the same (amongst other things) out of this Commandement about the Sabbath. *Si Decalogus quatenus per MOSEN traditus fuit Israelitis, ad gentes quoque pertinere, &c.* If the Commandements
 “ (sayth hee) as they were given by
 “ *MOSES* unto the *Israelites*, appertained also to the *Gentiles*; the *Gentiles*
 “ had beene bound by this Commandement,
 “ to sanctifie the Sabbath with as much
 “ strictnesse, as the *Iewes*. But since it is
 “ most evident, that the *Gentiles* never
 “ were obliged to keepe that day holy; it
 “ plainly followeth, that they neither were
 “ nor could be bound to keepe the rest of
 “ the Commandements, as published and
 “ proclaimed by *MOSES* unto them of
 “ *Israel*. Nor doe these hot-spurres well observe, how they intangle themselves, by borrowing the authoritie of the Lords day from the Law of *Moses*. For if they ground themselves upon that Commandement; Why keepe they not that day

day precisely, which the Text *commandeth*? By what *authoritie* have they substituted the *first day* of the *Weeke*, for the *seventh day* exactly from the *Worlds Creation*? What dispensation have they got, to *kindle fire*, to *dresse* and make *readie Meate*, which was prohibited the *Iewes*, by the same *Commandement*. In case they bee ashamed of these and such like *beggerly elements*, and tell us, that the *Morall duties* of the day are onely now to be observed; (not to say any thing of a distinction so infirme, and which the Text affordeth not) they desert their *Station*; and will they, nill they, joyne with them, who letting passe the *veile of Moyses*, seeke for the *originall* of the *Lords day* in the *Sunne-shine* onely of the *Gospel*.

Exod. 16. 35.

SECT. VI.

6

Matth. 23.
Mark. 2.
Luk. 6
Job. 5.

Acts 13. 17. 18.
cap.

Hos. de fest.
Christ. 9.

For those that make their *boast*, that they have found the *Institution* of the *Lords day* in the *New Testament* expressly; let them shew the place. Our *Saviour* oftentimes disputed with the *Pharisees*, about their superstitious observation of the *Sabbath day*; and many times explained the meaning of that *Commandment*: But where is any the least suspicion of the abrogation of it? Where any mention, that the *Lords day* was instituted in the place thereof? Well: *Christ* ascended up on high, and left behind him his *Apostles*, to preach the *Gospel*. And what did they? Did they not keepe the *Jewish Sabbath*, without noyse, or scruple? And gladly teach the people, congregated on the *Sabbath dayes*? Nay, more than this: Did not the *Primitive Church* designe as well the *Sabbath*, as the *Lords day*, unto sacred Meetings? These things are so notorious, that they need no proofe. The

The Papists hereupon inferre, that the Lords day is not of any Divine Institution, but grounded onely on the Constitution of the Church. A Civill Ordinance (sayth Brentius) not a Commandement of the Gospel. And the Remonstrants have declared in their late Confession, That by our Lord CHRIST IESVS, all difference of dayes was wholly abrogated in the New Testament. All which accord exactly with that generall Maxime, which in this very Argument is layd downe by Suarez, and by him borrowed from the Schooles: *In Lege nova non sunt data specialia Precepta Divina de accidentalibus observantiis*; That in the New Testament there were given no speciall Precepts, or Directions, touching accidentall Duties. Yet notwithstanding this, even in the Church of Rome, Anchoranus, Panormitan, Angelus, and Sylvester, have stoutly set themselves against these luke-warme Advocates, in affirmation of the Divine authoritie of the Lords day. For, (as it rightly is observed by the defenders of

*Montebell.
prompt. in Sab-
bat.*

*De Relig. l. 2.
cap. 1.*

*Azor. Institut.
Mor. p. 2. c. 2.*

the fourth Opinion) it seemed a dangerous thing to the whole Fabricke of Religion, should humane Ordinances limit the necessitie of Gods holy worship : Or that the Church should not assemble, but at the pleasure of the Clergie, and they (perhaps) not well at one amongst themselves. For what would men busied about their Farmes, their Yeakes of Oxen, and Domesticke troubles ! (as the invited Guests in the holy Gospel) would they not easily set at naught an humane Ordinance ? Would not prophane men easily dispense, with their absenting of themselves from Prayers, and Preaching, and give themselves free leave of doing or neglecting any thing; were there not something found in Scripture, which more than any humane Ordinance, or Institution, should bind the Conscience ? Well therefore, and with good advice, the Acts and practice of the Apostles hath beene also pressed ; besides, the constant and continuall tradition of the Church : That
so

so it may appeare, that in a thing of such great moment, the Church did nothing without warrant from those blessed spirits. Three Texts there are, which are most commonly produced, in full prooffe thereof. First, Acts 20. 7. Upon the first day of the weeke, when the Disciples came together, to breake Bread, PAVL preached unto them ready to depart upon the Morning, and continued his Speech till Midnight. Why is it sayd expressly, That the Disciples came together, to heare the Word preached, and receive the Sacraments, rather on this day than another; rather than on the Jewish Sabbath? were it not then a custome, to celebrate on that day their publike Meetings; the Sabbath of the Jewes beginning (by degrees) to vanish. The Fathers, and all Interpreters (almost) doe so conceive it: Though I confesse, that from a casuall fact, I see not how a solemne Institution may bee justly grounded. Nor may wee argue in this manner; The Disciples met that day together: there-

Zanch. tom. 4.
4. 1. c. 19.

therefore they gave *Commandement*, That on *that day* the Church should alwayes bee assembled, for Gods *publike worship*. Who markes not heere a great and notable incoherence? Looke therefore next upon the first to the *Corinthians*, cap. 16. vers. 2. where wee seeme to have a *Commandement*: Let everie man (sayth the *Apostle*) upon the first day of the *Week* lay by him in store: What? *Collections for the Saints*: And why? Because he had so ordered it, in the Churches of *Galatia*. Heere then wee have an *Ordinance* set downe by the *Apostle*, to bee observed in the Church: But what is that he ordereth? Not that the first day should bee set apart for the *Lords service*; but that upon the first day of the *Week* they make *Collections for the Saints*. The third and last, is *Revel. 1. and 10.* I was (saith the *Evangelist*) in the Spirit on the *Lords day*: And what day is that? Had hee meant onely the *Iewish Sabbath*, doubtlesse hee would have called it so: If any other of the *Week*,
not

not eminent above the rest, the title had beene needlesse, and ambiguous; and rather had obscured, than explained his meaning. What therefore rests but that comparing this place with the former two, *Interpreters* both new and old conclude together, that here the *Apostle* meant the first day of the *Weeke*; whereupon *Christ* rose, and the *Disciples* came together, for the discharge of holy duties; and *Paul* commanded, that *Collections* should be made: as was the custome afterwards, in the *Primitive Church*, according unto *Iustin Martyr*, who lived verie neere the *Apostles* times. The alteration of the name doth intimate, that the *Sabbath* was also altered; not in relation to *Gods worship*, but the appointment of the time.

SECT. VII.

7

What then? Shall wee affirme,
 That the *Lords day* is founded on *Divine* authoritie? For my part, (without prejudice unto any mans Opinion) I assent unto it : however that the *Arguments* like mee not , whereby the Opinion is supported. This *Inference* first offends mee , That in the Cradle of the World , God blessed the *seventh day* , and sanctified it ; therefore all men are bound to sanctifie it , by the *Law of Nature* : since I both doubt , whether the *Patriarkes* did observe it , before *Moses time* ; and have learnt also , that the *Law of Nature* is immutable. Next this distastes mee , That they would have the spending of one day in seven , on Gods holy worship , to bee perpetuall , and Morall. As congruous , or convenient , all men admit it ; but cannot see so easily , that it should bee Morall , and perpetuall. Nor is it , thirdly , without scandall , that the fourth Commandement should

should bee so commonly produced, to justifie our keeping of the *Lords day*, by the Text thereof. If they required no more, but the *analogie*, the *equitie*, or the *reason* of that *Commandement*, wee would not sticke to yeeld unto it: But whiles they stand too close to the very letter, they may (perhaps) bee justly charged with *Judaisme*. Fourthly, as little like I them, who promise much in prooffe hereof, out of the *New Testament*, which the Text affordeth not. For where is any expresse *institution* of the *Lords day*, in any one of the *Apostles*, or *Evangelists*? Yea, or what Text is there, whence it may necessarily bee collected, in case wee meete an *Adversarie*, who must bee dealt withall exactly; and will not easily assent, but to solide Arguments? Nor lastly, am I *satisfied* with the bare *Ordinance* of the *Church*; which with the same facilitie may bee broke, as it was enacted: Which absolutely to affirme of the *Lords day*, were too unadvised. Therefore, amongst so

*Iam. in Bell.
conty. 7. c. 10.*

many uncertainties, to resolve finally on something, whereupon to fasten: A thing may bee affirmed to have Divine authoritie, two manner of wayes; eyther because that it may bee found in holy Scripture, in tearmes expresse; at least deducted thence, by necessarie consequence: Or; that there are examples of it, which the Church afterwards did continue. The institution of the Lords day, out of Scripture, eyther expressly; or on necessarie consequence, shew mee that can. Examples there are of it, some, whereon the practice of the Church may ground it selfe. They which looke higher, and search into the Veiles and Shadoves of the Old Testament, to finde this Institution; fall, with the Ebionite, and Petro-Brufian, into the Toyles of Iudaisme. And on the other side, they which looke not so high, attaine not unto that beginning, wherein both the Primitive Benediction and Reason of the Commandement seeme to meet together: Not as derived thereon from the Law of Moses;

ses; but (as Chemnitius rightly noteth) the voluntarie consecration of it, by the Christians. Nor doe the Lawes of Emperours, and other Princes the Canons of the Church, or Decrees of Councells, give to this day any Divine authoritie, which before it had not: But shew us rather, what they received from their Ancestors, by them to bee transmitted unto their Posteritie. This, not much contradicted and opposed by them, who seeme to speake lesse honourably of this day, and its institution. For Brentius, thus: However it bee to bee accounted, not for an Evangelicall Precept, but a Civill Ordinance; yet withall is it so Divine, that hee who shall neglect it, or rashly breake it, doth forthwith become worse than the Jew, or Infidell. And the Arminians doe professe; That they conceive them worthy of a just rebuke, as violaters of the publike Order, which doe not keepe so laudable and good a Custome, according to the patterne of the Primitive Church. Yea, and Azorius the Iesuite

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Institut Moral.
part. 2. d. 1. c. 6.

doth distinguish with us, of *Divine authoritie*, *strictly* and *largely* taken: that so, not that alone which is found in *Scripture* may properly be sayd to have *Divine authoritie*; but whatsoever by *good consequence* may bee drawne from thence, eyther in reference to the *institution*, or some *example* of it, or (at least) some *analogie* thereunto. And whereas *Calvin*, *Bullinger*, *Bucerus*, *Brentius*, *Chemnitius*, *Ursine*, and others of the *Reformed Churches* affirme, That still the *Church* hath power to *change* the *Lords day* to some other; *Suarez* doth thus distinguish in it, That it is *absolutely* alterable, but not *practically*: that is (as I conceive it) That such a *Power* is *absolutely* in the *Church*, though not *convenient* now to bee put in *practice*. The reasons of it, two: First, because *instituted* (as generally the *Fathers* grant) in memory of our *Redemption*; made perfect on that *day*, by our *Saviours Resurrection*: Next, because not depending *barely* upon a *Civill*, or *Ecclesiasticall Ordinance*; but
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on the *practice* and expresse *tradition* of the *Apostles*; who (questionlesse) were ledde into all truth by the *Holy Ghost*. Which being so; if any waywardly shall oppose us, as if they would compose some *Sabbaticall* Idol out of an equall mixture of *Law* and *Gospel*, they may bee very fitly likened to the *Jew* of *Tewksburie*, mentioned in our *Common Annals*: who on a *Saturday* fell by chance into a *Privie*, and would not then permit himselfe to bee taken out, because it was the *Jewish Sabbath*; nor could bee suffered to bee taken thence the next day following, because the *Lords day*, celebrated by the *Christians*: And so, betwixt both dayes, hee died most miserably, that understood not rightly the celebration and true use of eyther. Of which, the *celebration* of this *day*, I am next to speake.

*Foxe & Stowe
in vita Henr. 3.*

SECT. VIII.

8

Psal. 65.

Prayse waiteth for thee; O Lord, in Sion, and unto thee shall the Vow be performed: O thou that hearest prayer, unto thee shall all flesh come. The life of Pietie and Religion, is Gods publike worship; the soule of publike worship, is the due performance of the same. They which esteeme not this as they ought to doe, whether prophane, carnall, or schismaticall persons, doe not alone (as much as in them is) teare the Church in pieces, which is the seamelesse Coat of CHRIST; but doe renounce the Heritage, bought for us at so great a price, and offered to us with so great mercie. Hee that endeavours to pursue the severall by-ways and dissonant clamours of particular men, in this present Argument; entreteth into a most inextricable Labyrinth. But generally, those things which others have propounded in some obscuritie, may be reduced most fitly unto these two heads:

heads: First, that wee marke distinctly, in the celebration of this day, what speciall duties are commanded; and next, what offices are permitted. To the discoverie whereof, these words, *Our God, our neighbours, and our selves*, like a *Mercuriall finger*, will direct our journey, amidst the severall turnings of this present World. These three are principally aymed at in those pious duties, which on this day have beene commended to us, or rather imposed on us, by the Acts and practice of the Apostles. First, the Disciples came together, to breake Bread, and heare the Word: Which, without solemne and preparatorie Prayers, were a faint devotion, Acts 20. This is the honour due to God. Collections, secondly, are appointed, 1. Corinth. 16. This is in reference to our neighbour. And last of all, Saint Iohn was in the Spirit on the Lords day, Revel. 1. This in relation to our selves: That so our pious contemplations, borne by the wings of the Spirit, may ascend on high;

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even to those Hills, from whence cometh our salvation. Therefore upon this day, Gods people are to meet in the Congregation, to celebrate Divine Service, and to heare the Word; Almes to bee given, and godly Meditations to bee cherished with our best endeavours. From whence ariseth that, as an Accessorie in the Gospel, which was a Principall in the Law of MOSES: Rest from servile workes, and from the ordinarie workes of our Vocation. For since there is not extant eyther Commandment, or example, in the Gospel, which can affixe the Rest of the Jewish Sabbath to the Lords day now celebrated; and that our Christian libertie will not away with that severe and Ceremoniall kind of Rest, which was then in use: wee onely are so farre to abstane from Worke, as it is an impediment to the performance of such duties as are then commanded. Saint Hierome in the eighteenth of the Acts, affirmeth, That Saint Paul, when hee had none to whom to preach in the Congregation; did

did on the *Lords day* use the *Works* of his *Occupation*: and *CHRIST* did many things (as of set purpose) on the *Sabbath*, (so hath *Chemnitius* righty noted) to manifest, that the *Legall Sabbath* was expiring; and to demonstrate the true use of the *Christian Sabbath*: (if at the least) the name of *Sabbath* may be used amongst us, which some distast. To end in brieve, those things are all commanded, which doe advance *Gods* publike Service; and those permitted, which are no hindrance thereunto. Of this sort specially, are the *workes of necessitie*: as, to dresse *Meat*, to draw the *Oxe* out of the *Ditch*, to leade our *Cattell* unto *Water*, to quench a dangerous *Fire*, and such as these. Then *workes of Charitie*: First, in relation to our selves; and heere wee are permitted *Recreations* (of what sort soever) which serve lawfully to refresh our *spirits*, and nourish mutuall *neighbourhood* amongst us: Next, in relation unto others; and heere no labour (how troublesome soever) is to

In loc. Com.
Perk. in Case
of Consc. 4. 2.
6. 16.

bee refused, which may accommodate our neighbour; and cannot fitly bee deferred. Where wee must alwayes keepe this Rule, That this our *Christian liberty* bee voyd of *scandall*; I meane of *scandall justly given*, and not vainely caught at: That wee pretend not *Charitie* [to absent our selves from religious duties] when eyther *covetousnesse*, or *loathing*, or *neglect* of GODS holy Ordinances, are under-hand the principall motives. Foure properties there are (as one rightly noteth) of all solemne *Festivals*; *Sanctitie*, *Rest from labour*, *Cheerfulness*, and *liberalitie*: Which verie things, the *Ancients* (by those names, whereby they did expresse their *Festivals*) doe seeme to intimate. מועד derived from יעד, which signifieth to meete, or to bee assembled: תנוג from תנוג, to rejoyce, to dance: צרת from צרת, to restraine from workes that are an hinderance. And so amongst the *Grecians*, πανήγυρις signifieth an *Assembly*; and τίσαις denotes *Expences*: From whence, their solemne *Festivals* were so entituled.

Rob. Loew in
effig. Sabbat.

led. And unto all these, whether *Re-
creations*, or *Entertainments*, *Feastings*,
and other indifferent *Customes*; it one-
ly appertaineth to the *Religious Ma-
gistrate* to prescribe bounds and limits:
Not to the *rash zeale of every one*, which
out of a *Schismaticall Stoicisme*, not suf-
fering people eyther to *use a Fanne*, or
to *kill a Flea*, relapse to *Judaisme*; nor
on the other side, to every prodigall
and debauched Companion, who
joynes himselfe unto Belphe-
gor, and eates the Sa-
crifices of the
dead.

FINIS.